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O. F
SPECTACLES,

Very useful, and needful, for all those that read

Mr. Baxters

Catholick Charity, in his Book called the *Cure of CHURCH DIVISIONS*, that so they may see and understand the better what they read, and not be led away with error instead of truth.

Written by a Lover of Truth and Peace, and of all the People of Peace.

Zech. 8. 19. *Therefore love the Truth and Peace.*

Isa. 39. 8. *For there shall be Peace and Truth in my dayes.*

Printed in the Year, 1670.

ПАИР

СИДЕРІА

Д. В. БУХІЕВ

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The preface to the Reader,

Ourteous Reader. Mr. Basters Book tituled *the cure of Church Divisions*, accidentally, or rather providentially, comming to my hands, wherein he seems to discover so much of Catholike Charity to the Church of Christ to recover and preserve it in unity, which is indeed in it self (if rightly exercised in the true light) a blessed Evangelicall frame of spirit, and work seasonable for this day, therfore I would have none to suppose that my intentions in that which follows, is either to quartel against the thing in it self, noe it is a Christ like frame of spirit, indeed to have a heart and hand in truth of love to the Lord, and his people, to indeavour to heal the divisions of his Church, provided there be spirituall skill in the work, that we miscarry not, and that under the notion of curing Church divisions. We do not endeavour the cure of the breaches that God hath made in the antichristian Church, the whore of Babilon, in stead of curing the Church of Christ, and so fall foul with the true Church because they dare not unite to the cure of Babilon. Or,

Secondly. Against all the matter contained in the Book, nay for there are many pretious and sollid truthes therein, worthy to be obserued of all the Lords people, though much of mixture of that which is not sound, especially in matters relating to the Church of Christ, which is the cause of the ensuing lines in which I have indeavoured plainness and brevity by passing by many things of differing apprehensions; only fixing on such things as are of general and common concernment amongst all sorts of serious christians in this inquiring day,

Thirdly, Is it the person gifts or grace, of the man, I meddle with

with or in the least design to oppose, or lay open to contempt he is a man who in Face (to my knowledge) I never saw, but by what I have read in his works, I have always judged him to be a man both of gifts, parts and grace, though in many things differing from me, and I must say that those unsound things, brought forth in this book, aggravated with the circumstance of time and end, hath not destroyed my Charity towards him looking on it as that which flows from humane infirmities and mistaken zeal, and my desire is that all that fear the Lord, may have the like charity towards him, and towards all who conscientiously differ from them, that hold to the head Christ Jesus, without which they can be no part of his Church *Eph. 4. 15. Col. 2. 19.* these things I first premise, there by to prevent any mistakes, offence, or scandal that might through temptation, come in the mind of the Reader relating either to him or me, my method in the ensuing lines, is by way of inquiry into some of the most material things, stated in his book wherein the difference lyeth between him and (as I think I may safely say) most of the most serious and inquiring, both ministers and Christians at this day, about Conformity or Nonconformity, to the requirings & customs of men, in the things relating to Jesus our Lord, & his church, neither would I have any to think that my manner of speaking in discovery of the evil of the matter, is thereby to derogate from the godlyness of the person, being very sensible that good men are liable to temptation, & they may, either through error in judgement, self love, or mistaken zeal, miscarry and do work against the Lord, when they think they are working for him, I say no more, but leave you to that which followeth and to the guidance of the Lord in the reading of it.

A

A Pair of Spectacles, needful, and useful for all that read Mr. Baxters book called the Cure of CHURCH DIVI- SIONS.

1. Query.



Whether the difference between the younger and elder sort of Christians and the pride that younger Christians are liable to and thereby are subject to miscarry in his 1 and 2 divisions, have so much in it as Mr. Baxter pretends unto? Although it is true, there is much of weight in it, and doubtless youth, and younger years, should reverence age, especially where it is found in a way of righteousness and submissively wait and inquire, sudden, rash, and unadvised proceedings of young heads, in their judgings, separations, and divisions, in religious things, have been too common, and good it would be if that both young and old, had more care and conscience, to be seeking after solidness and clearness, in soundness of judgements, to act in the great and weighty Affairs of Religion.

Yet I Query whether young Christians, must pin their faith and practice on the judgement of the aged, without solid and satisfactory grounds from the Scriptures? And whether it do not concern every Christian according to their capacities, to come to a right understanding in the matters of Religion, relating both to faith and practice; as much and as well as their Teachers? I mind as to a right and true understanding, seeing that every one must be saved by his own faith, and every one must give an account of himself to God, Rom. 14. 10.

And whether we have not clear instances in Scripture, of God teaching young men beyond the old, some of which I shall instance,
1 Sam.

1 Sam. 2. 18 19, and chap. 3. throughout, a lively instance of the Lords appearing unto the Child Samuel, when old Ely was left out in that matter of Elihu, Job. 32 3. 10 v. 10. of the Prophet, Psal. 119. 98. 99. 100. v: and the young man the Prophet, 2 King 9. 1. 4. and 1 King. 13. as by the story is evident, a younger Prophet came from Judah by the word of the Lord to Jeremeam, and an old Prophet deceived him to his damage, v. 1, 11. 18 Timothy was young and youthful, as is evident by the Scripture, 2 Tim. 3. 15. with 1 Tim. 4. 12. Let no man despise thy youth, 2 Tim. 2. 22. yet such a Minister of Christ, as of whom Paul speaketh that he had no man like minded, i. e. No Minister like minded, who did naturally care for the state of the Church, Timothy the youngest, yet the best Minister that Paul had to employ in the Lords and the Churches service. And whether the Ministering Elders, Pastors and Rulers, were indeed chosen out of the elders, in age as Mr. Baxter asserteth pag. 3. or out of the best gifted and qualified persons in the Church whether young or old? according to Acts 6. 3. 1 Tim 3. chap. And whether that qualification mentioned v. 6. not a Novice, intendeth one young in years, or one newly come to the Faith, planted or sown of late, new begun i. e. in Christianity. By which it seems that although it is a truth, that it very much concerneth young Christians, very much to take heed of Pride, and to inquire and learn in subjection of their teachers, yet its honourable and commendable both for young and old to search the Scriptures to see whether the things taught them by their elders be so or not, Act. 17. 11. and not pin their faith on any mans teaching besides and without the Scriptures, nor rest in the interpretations thereof, without an understanding therein, the contrary seems to incline too much to Popish Doctors, to believe as the Church Believes, and that must be, the Churches representatives, i. e. their Clergy, and called formerly, commonly opposed by the Protestants.

2. *Query.* Whether that aged Men and Teachers, have not in former dayes (and so may still) been as liable to miscarry and mislead the people of God, as the younger, see instances for this Isa. 9. 15. 16. The ancient and the honourable be is the head, the Prophet that teacheth lies, he is the tail, for the leaders of this people cause them to err,

Q. And who was it that rejected Christ, when he came in the flesh, but the elders and leaders of the people, *Act. 4. 11*; hence Christ saith, *Mat. 15. 14.* *They be blind leaders of the blind, and whence is it that the Apostle exhorteth, 2 Tim. 2. that the aged men be sober, grave, temperate, sound in faith, &c. as if they were not liable to miscarry as well as the younger.* See *ver. 6.* And indeed the Papal Church especially hath preferred learning and age into the ruling chair, as well as many others, and yet for all that, hath come never the nearer to truth. Learning and Age if not ruled by grace, hath the more craft to deceive and whether old men are not liable to be proud as well as the young; else what means the Apostle, exhorting them to be sober, the same as he exhorteth young, *v. 6.*

And whether in some case they have not the greater temptations to it then young Christians, as their learning, abilities, long standing in the Church, &c. who so knows themselves, must know this. Besides other worldly temptations, that may urgit them to know, and practice what they ought.

And whether Mr. Baxter from his own words is not condemned, of Religious Pride, in his great design in his book he saith *page 17.* if they are the greater number of the Godly, who differ from you, and you are singular in your conceits, in this case rash confidence of your own opinions is too palpable a sign of Religious Pride.

Query. Whether the greater number of the Godly in this Nation of all sorts, do not differ from Mr. Baxter in his present design of Union, and Church Communion, with all?

And whether he hath indeed followed this his own rule, in ^{perad} leaving his supposed light, in contradiction to the generation of the godly who are under sufferings for un conformity of this day? and whether he could have done it without an over conceitedness of his own understanding above the rest of his brethren?

Query. Whether the description Mr. Baxter hath given of the Universal Church, gathering in all the Christian World (as it is called) from East to West, and from North to South, *Grecians, Armenians, and Romans*, too, in some sense, and the necessity of holding Communion with them all, as the Catholick Church professing Christianity

be according to the true rule, according to which all should speak and doe? for shewing of which I,

Query 1. Whether any particular Church can, or lawfully may, be accounted, a particular Church of Christ, or any part of the Universal, that is not made so by the power, and according to the way, and order of the Lord, head, and law giver, of the Universall Church? ~~and~~ which is by the Preaching of the Gospel and conversion of Souls, both to Christ, and the Church, and none other hath he appointed, or authorised together his Church, but his Ministers and this in term is (I think) by most assented to even Mr. *Baxter* himself, often affirms that the power of the keyes is in the hands of his Minister, both to let in and out.

2. Whether a people can or may religiously without any wrong to Christ, be called the Church of Christ that is made so by humane power and law, without any works of grace effected by the doctrine of the Gospel when our ~~head~~ law giver hath appointed the Ministry of the Gospel as the only ordinary way for the conversion of Sinners and gatherings of Churches and whether those Nations, and Churches, that are so united may be accounted (according to any new Testament rule) the Churches of Christ? and whether such Churches being so constituted by humane power, and owning such humain power; for head Lord and Law-giver of the Church in all Divine things, can be said to own Jesus Christ for Lord and Law-giver,

3. Whether, what Mr. *Baxter* makes so much of professing to own Christ Page 25 that the common professors do profess to stand to their Baptismall covenant, and to all the parts of Christianity ~~and~~ do any ways help the ~~Water~~ when they came not into that profession, by any rule, or law of Christ, neither do their profession answer the rule and law of Christ, being ignorant of it and enimies to it, people may profess ~~if~~ visibly profess a lye, profess to know God, and Christ and in work deny him, for they (in some sence) do visibly profess Christ, yet visibly deny him, as their Lord and King to be ruled by him, profess to be ruled by the humane power, in religious concernments, relateing alone to Christ.

4. Whether a visible profession merely entered unto, by persons in

In the common National Profession be not taken up upon tradition, and the command of the Magistrate, but the body of the people under gross ignorance, and prophane ness, and whether Mr. Baxter himself doth not look upon them as a people unconverted to God, and that to call such a nation of people, the true Church and Spouse of Jesus Christ, be not a contradiction to the whole doctrine of the holy Scriptures, which make the Gospel Church in the Earth of the Age, possessed in them, a people called in Christ Jesus, *Saints by calling, saved in Christ Jesus*, such as had received the spirit, but the body of this generation cannot bear so much as the names of these things, but persecute such as are so. If this were seriously attended to by this person and of many others, that it were needful to gather Churches, *out of a people of a traditional Magistratical profession, the spirit whereof is ignorance, prophane ness, superstition, enmity to, and persecution of the power of Godliness and the professions of it, that are ready to stone Godly Ministers that are sent to them, (Mr. Baxter and others of his persuasion being judges)* whether, I say, there be not as much need of a new calling and gathering of such a people into congregations, as among *Papists or Infidels*, the word of the Apostle is clear, 2 Tim. 3, 3. Speaking of the profession of these latter days which makes the times perillous, as the Apostle speaks, *Having a form of Godliness, but denying the power thereof*, from such turn away, such as are *uncleyn, lovers of pleasures more then lovers of God, despisers of those that are good*, the proper characters of Mr. Baxter's national profession, (in which I appeal to his own conscience, I now from such turn away, if from common conversation, as some urge, much more in Church-ship and distinguishing ordinances, if purity in the administration of them be any consernement of the honour of Jesus Christ.)

And whether the mixt propagation of the holy things of Jesus Christ, hath not been one of the high provocation of the Nations, &c. But a pure formal reformation, by answering a late chistical question or two, that subscribing a paper to own such a one as his minister, which is a light healing of the hurt, and a way of hardning many in their unregenerate state, and whether Jesus Christ will thank such as profess themselves his servants to entitle such an impure abominable Spouse to him, in whom the spirit of whoredoms is found, and is expressly calld a Harlot, Ezekiel 16, Hosea 1. Rev. 17. as Mr. Baxter would do of all the profession in the World. And whether it can by any word be justified to endeavour to keep persons in a way of profession as the Church of Christ, and yet are Hypocrites, *mult. non* expect to give an account for such a work in the day of account, who bring carnal unconverted souls into a visible profession, before and without any work of conversion, and so make and maintain a Church and put them upon the Lord Christ, and lay his Church and deceiue and wrong poor souls with

the name of Christian, without the nature of Christianity, and by they can be but Hypocrites. I must distinguish between Hypocrites in the true Church, who voluntarily send themselves, and so deceive themselves and others in their profession, that will be to themselves and such as are forced in, without their own knowledge, and consent which is the case now in question, though after such a carnal profession as this is being the custom and selfunion of the country, they may willingly own it, yet this will not excuse the Authors, and promoters, of such a work in the day of Christ.

5. Query, whether the Baptismal covenant so often mentioned by Mr. Baxter hath any rooting in the Scripture? or any such thing as a Baptismal covenant express, in any such terms in the Scripture? and whether baptism be not held forth as a duty following faith and repentance, by which persons visibly give themselves to the Lord Jesus, Mat. 16, 16. Gal. 3.27.

Whether infants do or can make any such covenant as Mr. Baxter speaks of, or answer the rule, in professing of faith and repentance? and if it be supposed that they may do it by their parents, or others as the use hath been, then where is the rule from Christ for such a practice?

6. Query, whether infants do or can in any measure answer those things stated by Mr. Baxter, page. 103, as necessary to intitle to baptism and Church-Membership? he saith.

1. It must be a signification of the mind, by word or writing, or some intelligible sign. Query whether infants do or can, in any measure answer this?

2. It must seem to be understood, for no man consenteth to what he understandeth not, then whether infants do or can understand this baptismal covenant? therefore do not consent, and so are made Christians (such as they are) without any consent, and against it too which is contrary to Mr. Baxter's own express terms as well as in the Scriptures.

3. It must seem to be serious, for that which is apparently dissembled is ~~want~~, and what seriousness is in infants in this matter I leave all to judge, and what is done, or pretended to be done by others for them, is but dissembled and feigned in their stead, its ~~want~~ themselves therefore ~~want~~ in Mr. Baxter own judgment.

4. It must be a present giving up of our selves to Christ, and not only, a promise, *defuturo*; that we will here after take him for our Saviour and Lord; whether this be performed by infants, a mean capacity may judge.

5. It must seem to be ~~deliberate~~, and not constrained, for then it is not serious; observe if this be found in infants, but rather the contrary, not voluntary, but constrained; though much passive, being born to it, yet ordinarily shew their dislike by their crying being offended at it.

6. It must seem to be deliberat, and resolute, and settled, and not only the effect

effect of a man's passing; this goeth to make it a real profession in the common sense of all mankind.

These six things Mr. Baxter starest as absolutely necessary to baptism and visible profession of all Church members his faith, that it must be observed what a profession of Christianity is, which in title to baptism, not which followeth baptism; but which iuste leth to baptism and Church-membership and objectively it must be the whole baptismal covenant must be professed, no less is to be taken as a profession of Christianity, and as to the acts it must be first signification of the mind &c.

And page. 110. he saith, indeed God would not have any Man admitted into the Church; and to its Communion, in his own way and on his own terms, the way and terms are of Christ's appointment that they must profess faith, and repentance is his appointed condition, that the Ministers be the publick Judge of this profession, and accordingly receive them solemnly by baptism and that they must enter under the hands of the key-bearers of the Church; all this is Christ's institution.

Query. whether infants be capable of all these things by him so clearly and fully stated, at any one of them doth he add to all that he hath said to me.

2. If this as Mr. Baxter saith, be Christ's institution in the entering of persons into his Church, who or what man of conscience dare to receive any into his Church any other way, then he hath instituted and ordained ?

3. Whether this principle of Mr. Baxter so plainly stated, as that which intitleth to baptism, and Church communion, without such a profession, there can be not title to it, have not fully overturned and contradicted all that he hath said about his Catholick Church; for his Catholick Church as such as was and are baptized in infancy, before and without any such profession as is by him minded I dare say that not one in ten thousand of Mr. Baxter's visible Church, hath entered by such a profession, therefore in his own judgement all must be null, he else where saith in his Book, that all Baptized persons are members of the visible Church, so that it appears Mr. Baxter makes members of his visible Church, contrary to Christ's institution, and contrary to his own judgement.

4. whether Mr. Baxter be so well in his judgements as he himself supposeth, as he write at such a rate, against all the visible profession of God's people, as this day is in the Nation, that is out of the old and common road; or way, and so clearly correct and answere himself in the whole, as he hath done in his assertions for you what Mr. Baxter hath here asserted be true, there is no doubt but that the parochial Church in the World, no nor where the Christians in Infancy, without & out this profession of faith and repentance.

5. Whether if we be sincere in our Souls to God, and true in what we pretend

to be, to own Jesus for our Lord and his word for our rule, we have any ground to own any other particular, or Catholick Church visible, but such as in the primitive times? and that is a people gathered out of the world by the preaching of the Gospell, to faith, Repentance, Baptism, and communion, in particular congregations, and of the Churches, where the Universall Church, and whether this be not the undoubted rule of our Lord, unto which we all ought to take heed unto, in what ever customs, and traditions of men, have been, or are to the contrary? and what ever absurdities may be supposed to follow, as the making of the Kingdom of Christ so little, and as good none at all, as to be a King and have no Kingdom, or so small, that as good as none, and that those that so deal, as to out him of so great a part of his Kingdom, may, next unto such traitors to him, as to out him of all; and that is the way to make the World turn aghast, to hear of a King that hath so small a Kingdom, for a King with so small a Kingdom is next to him that hath none, thus he talks, or to this purpose, and that it doth wrong to the souls of men to keep them from owning him to be King whose Kingdom is so small and from whence L. Quer. 1. whether it be not dishonourable to Christ, to pretend a Kingdom of Rebels for him, and to enlarge his Kingdom, like the Kingdom of this world? and to put the world upon him, when he hath said my Kingdom is not of this world, to make a Kingdom for Christ far worse (as to him and his government) then the Kingdoms of the world are to their earthly Kings? Whether we may rationally imagin that the Lord will accept of such a Kingdom, and a way and approve of those that have prepared it, and put it upon him?

And whether is doth not more wrong to the souls of men?

1. To deceive them with the name of Christian, and Church, when there is no such thing, and 2. Whether it be not a more likely way, to turn the world into Atheism, in respect of Christ, when you propound him to be a spiritual holy King, whose Kingdom (according to Mr. Bassett's word) is filled with filthiness, and abomination, worse then the Turks and Pagans, so that the very name of Christian Religion, is become an abhoring word to Jews and Turks, when they see and here that that pretended Kingdom, and Catholick Church of Christ, is more wicked and abominable then their's, all Mr. Bassett's help for it, is that its the Pastor's fault, where it is a miss that they should look to it, and its their sin, but the members hath no power (but to submit) unless it be in an unproperly way to deal with them.

Which is indeed the only way in a true Church, but to prescriber this in such a Church, where neither pastor nor people have power, if they had will, and the persons to be dealt with would quickly swallow up those that would be so strict.

strict as to set about such a work, and indeed that is not the way, to take that for a Church of Christ which is none of his, and to talk of sweeping such a Church till it comes to be clean, but rather to begin a new and to seperate the pretious from the vile, they that so do in the humble, obedient, and sincere spirit of the Gospel, shall be as Gods Mouth to his people, Jer. 15. 10. and those sincere in heart will be after them. Ps. 94. 35. I believe Mr. Baxter is in the right end of the day, and have undertaken a work that will be too hard for him.

8. Query. Whether Mr. Baxter was well wrought (as in his 5th direction) in so exactly studing, and compacting, the sins and miscarriages of the saints, and Churches of old, thereby to lay a foundation, and to Justifie so goodly a building, as he is pleading for? and whether such a thing as this, be not a like-
lier way to make his Church turn absolute atheists, finding such a catalogue of ill best saints, in their sins, made ready to their hands in his book? whether they convince any serious souls to so universall a communion?

Query. 9. Whether it be true or not, that the Nations or the profession thereof, be a profession of saint ship? as he insinuateth page 54. or whether Saint ship and holyness two, be not an adherence to them? let the wise in heart judge.

10 Query. whether all, or any of the old Testament Examples, of the saints and Churches sins and failings, do reach the case in hand? the New Testament Church being another constitution neither National, provincial, or parochial, but in every Nation he that seeketh God and worketh righteousness, shall be accepted Act. 10. 35.

A people gathered out of every Nation, both Jew, and Gentile and as for the examples of the evils, and sins of the Churches in the New Testament, it only imports, that true Churches rightly constituted, may have evil things, and persons, in and amongst them for which they may not be immediately seperated from, till all due means have been used for a reformation, but in no case do this prove the profane world (because brought irregularly under the name of Christian and Church) to be the Church of Christ.

11. Query. Whether the distinction Mr. Baxter maketh and advises, others to take heed unto, of the visible and invisible Church, will according to rule run at such a random as he pretends?

He saith, page. 33. direct. 5. understand rightly, the true difference between the mystical, and visible Church, and the qualifications of their members and do not confound them as if it were the same persons only, that must be members of both, that the mystical Church, indeed hath none but true saints but the visible Church containeth a multitude of Hypocrites &c.

12 Query. 1. Whether the visible Church should not be all sincere and regenerate.

regenerate, as far as those conserv'd in the matter. *Cor. 3. 23.* the rule of charity judge at their reception: and because of our weakness, and fallableness, in the matter, who are to judge by the outward appearance, of the truth of their faith and repentance, that freely offer themselves to obey the Lord, if Hypocrites come in, the Lord hath ordain'd a way when discovered to expell them out again, without repentance which clearly argues that God would have none but the regenerate in the visible Church, Hypocrites are not there approvedly, by any rule from Jesus Christ but they must give an account, and be judged for it and that even here by the Church if discovered, if not, yet here after at the day of judgement, *1 Thes. 5. 24.* *Mar. 22. 12. 13.* So that the visible Church should be the regenerate, and are so to be accounted, till they discover themselves to be other wise and although the Lord knows who are his, and who are Hypocrites he knew *Judas* was a Hypocrite that argues not that God approves it, and allows it *Judas* came to a dreadfull end, and many are the woes denounced by our Lord against Hypocrites, *Mar. 23.* that the visible Churches should be of the regenerate, and were so reputed is evident by the manner of the Apostles writing to them, as if they were all regenerate, so *1 Cor. 1. 2. 2 Cor. 1. 1.* such as were to visible appearance sanctified in Christ Jesus called to be *Saints*: *Phil. 1. 6.* *7* being confident that he that hath begun the work will perform it &c. even as it is meet for me to think thus of you all, *1 Thes. 1. 1. 4.* knowing brethren your election of God. *1 Pet. 1. 1. 2.* with multitudes of the like, where the visible Church are accounted to be such as are of the regenerate, and wou'd have us so to understand, and hope of every one, and though there have been, and probably are and may be Hypocrites in the visible Church yet it is the sincere that are indeed the Church of whom Christ is the head. *Eph. 5. 25. 26. 27.* and of no other Church, wou'd I be a member but of the Church of the regenerate i. e. professing to be such and of whom it is meet I should so think.

Query. Whether the Churches strictly gathered, according to the rule of the Lord and Lawgiver, hath not had, and may have, some Hypocrites, and bad members, as was in the primitive times, and still are found by sad experience, though the poor b'ind, and prophan world, be not heaped into this number, and because Hypocrites have been and may be in the true Church, whether those men do good service, either to God or Man, that make up a Church of Hypocrites, or multitudes of Hypocrites.

12. *Query.* Whether Mr. Baxter, do not prosecute his matter suitably to a Ministry, like his Church, for now indeed I think he must have such, if any at all. *Dirk. 17. page 113. 114.* He saith that an ungodly Man may be a Minister and that all his Ministrations are *void*, as to the Church, and that the Church is not to take them for no Ministers that want Grace totally, I suppose Mr. Baxter intends, by ungodly, and wanting grace totally, that it is to visible appearance

pearance to the Church, for otherwise it suits not the case in hand, i. e. Visible Communion, nor visible Church, nor admis of any doubt, if he persons gracious in appearance to the Church, and ungracious before the Lord, we agree that such a persons administrations are ~~bad~~ in the Church, for he is to be counted a godly Man and Minister, while he so walketh, but to say that an ungodly man, totally void of grace, is a Minister, and so to be owned by the Church, is so absurd an abomination, as that such a person, a known wicked person, must be rejected from membership, 1 Cor. 5. 13, and a person void of grace, such a one as loveth not the Lord Jesus, must be debarred from the Church, 1 Cor. 16. 22. But these must (or at least may) be his Ministers, in his Church, he saith that no people should prefer such an ungodly Minister before a better but they should submit to such rather then to have none.

By which it most fully appears, that they are visibly ungodly and graceless Ministers that he intends, so the blind lead the blind, both are like to fall into the ditch. *Query.* Whence is it that grace should not be a qualification of a Minister as well as of a member, but with Mr. Baxter it seems to be no part of the qualification of his visible Church, absolutely necessary either for Member or Minister a hopeful Church is this like to be.

13. *Query.* Whether Mr. Baxter's folly be not made manifest to all men that have eyes to see, to make such a noise and stir in the world of the greatness of his Love to, and zeal for the Catholick Church, when all the while he falls foul with the Church and sincere Professors of the Lord, charging them with pride and sinfulness in separating from such a Church as is by him pleaded for, that from head to tail abhor godliness, and godly persons, and love wickedness, a sink of sin and abomination.

14. *Query.* Whether the visible Catholick Church in the profession put upon it pleaded for by Mr. Baxter can or may by any religious, and rational soul unbiased, be accounted the visible Catholick Church of Christ, approved, and to be owned by the Saints, when it is on all hands, judged, that this Church in the generality thereof, is more horridly and barbarously wicked, then the Turks and Infidels, this Christian World, called the Church to be an abomination for their wickedness to the Pagan world, O dreadful Church for any gracious soul to plead for.

15. *Query.* Whether Mr. Baxter, and Mr. Tamm two great Antagonists informed days, but now reconciled in this so sad a work (as Mr. Baxter confesseth, and commends Mr. Tamm for his learned work) two protest pastors, unto two particular congregations, have not brought their congregations or themselves to a bad pass; that when the wind turned, to leave them to shift for themselves, and to make it their work to plead for baal, that so if they could turn not only their own congregations, but all the separated people in the Nation back again to Babylon.

16. *Q. 7.*

16. *Query.* Whether we have not grounds to suppose that Mr. Baxter is preparing the way back again to Rome, and whether he hath not so far digged it up, all things well considered as that there is scarce a stone in the way to hinder, more then was in his return to the Church by him distinctly pleased.

For he saith in his Epistle on Preface, that were it not for two things, he should in Charity fear to suspect them of Antichristianity, and the two things are, 1. If they were not the instruments for the division of the Christian world by a false center, and by impossible terms of Unity, and by the engine of terring, dividing impositions.

2. If among them were not found the blood of the Saints, and Martyrs of Jesus, &c.

Now if these be the things that prevents and nothing else, as by his word in that place seems clear (as were it not for these two things he should fear so much) as to suspect them of Antichristianity, and if not so much as suspected of that, no ground to withdraw Communion.

Now if both these blocks (as imposing impossible terms of unity with good conscience, so terring and dividing, and persecution on th: se that cannot follow Christ to such impositions) were in his way so far as he is turned, and he can leap over them with so much ease, and is offended with his brethren that cannot leap after him.

I know not why he may not if occasion be, leap next leap into Rome, and if all the rest of the faythness of the Whore of Babylon, can be swallowed, and passed over, why not this also?

17 *Query.* Whether it be not the most clear and safe distinction of the universall visible Church of Christ, to be all the Churches in the world, united by the word and spirit, on the visible profession of regeneration, repentance, faith and obedience to their head and Lord; in which Churches probably may be many hypocrites and in which Church probably may be severall distinct apprehensions in circumstancial things, which ought notwithstanding to cover each other in love, and not to unchurch each other through personal fellowship upon an instituted Church account, each to exercise their liberty and all regenerated believers in every place to be the mystical Church of Christ on earth, whether in England, Rome, or else where.

18. *Query.* Whether we have no grounds to suspect that in as much as I hope Mr. Baxter is real and stretched out large in his heart in love to the Church ye evil love hath gotten an advantage over him as sometime over Peter, from his love to his Master (to carry his love the wrong way, i.e. to a mistaken Church so to make him instrumentall in this large spirit of love to do his work, and build up his Church, in stead of the Church of Christ, and to engage

gag all the godly to fall in with him, in that bui ding.

Q. And whether it wou'd not be more christian like to love in Judgement, and according to rule, i. e., To love churches, and believers, as such, the best christians (if we know them) as such, &c. And to love men at men, and persecutors as such, and Babylon as such, and not jumble up all into one visible Catholick Church, and so make the Church a cage of every unclean and hateful bird, let that be Babylon's work, and not of the members of the Church of Christ it is to be feared that there are and will be too many foolish Virgins in this Church of Christ, but let us not make it up of the carnal and prophane rough, far be it from any that love the Lord Jesus to do such a work.

So that I suppose Mr. Baxter hath grounds sufficient to suspect that Satan hath b-guiled him and been too hard for him in the matter in hand? for though I hope for all this that he hath done, he is godly in the main, yet may he suppose himself to be liable to miscarry and that by the deceit of the subtle adversary as others of the Lord's servants have before him, and as Peter to whom the Lord said, get thee behind me Satan, &c. That is such an Arg'l like way, in a way of love, Universal Love, thereby to effect that which I believe, all his roasting persecutions will not accomplish, if strength of grace support, no nor this love'y song shall inchaunt the hearts of the serius and understanding, to dance after the Devil's pipe, O that ever the love of Christ and the love of the Church, should be improved to so wrong an end. And that which seems most strange is that notwithstanding he generally acknowledgeth the necessity of the new birth, and that not only outward morality and civily, but all the profession in the world without the truth of Grace in the heart leaves at the best but Hypocrices. I had he should have such a zeal, to keep the prophane Hypocritical world, under the same and notion of the church of Christ, to incur own eternal ruine.

Query. 19. whether Mr. Baxter hath not read in Scripture (as he seemeth to imply in his book) of a seperation when not from heathens only? but from pretended Christians and Churches in the old Testament when the true Church had so far corrupt ed it self; It is to be put a way Hos. 2. 2. and Jer. 15. 19. the Prophet had seperated and must not return, but his work was to take out the pretious from the vile, and in the New Testament, Eph. 5. 14. 12. have no fellowship with the unfruitful work of darkness, but reprove them rather. i.e. workers, as well as works implied in the word reprove them what the work. or the workers ~~is~~, be not yee therefore separators with them fellowship or familiarity relates to fellowship in religious things, 2 Tim. 3. 5. From Jacob ran away, or be ye seperate and ver. 2. 9. I say the Lord Christ, I know the Blasphemy of i b. s. that say they are Jews and are not, but are the Synagogues of Satan, that is such as say they are Christians Churches of Christ and are not,

they do lyce and are Blasphemers of God and his Church, there is a double Blasphemy ordinary in the false Church.

1. They belie the Lord, in saying they are his Church, when they are not, what greater blasphemy, then for a notorious strumpet, to say she is the wife of an honest man, when she hath no relation to him, thereby to cover her lewdness, and secondly blasphemy the true Church, the true Jews, with lies, and falsehoods, and persecutions. v. 10, and I take this as one certain rule, of discovery of a false Church, which is made up by humane power, persecuting all that differ from them.

20. Query. Whether Mr. Baxter hath not cause to take a review of his work again, and lay aside all self conceit on the one hand, and prejudice on the other hand, not making his own wisdom, will, or humane parts, his rule or guide in the matter, but the Scriptures of truth, impartially understood and applied, and whether if he do so in good earnest, he may not yet come to see, that he hath done work much of the same nature with those the Lord complains of Ezek. 13. 22, and may repent thereof in time:

I shall a little turn aside to Mr. Baxter's 10. questions proposed, page 265.

Query. 1. Do you believe, that all baptized, professed Christians (not denying any essential part of Christianity) are Christ's Universal Church?

Ans. I do believe, that all baptized, professed Christians (that were baptized according to the rule and law of Christ, with all that sincerity profess Christ according to the light, they have attained 'not denying any essential part of Christianity are Christ's Universal, visible, Church.

Query. 2. Do you not believe that this Church is only one and that every particular Church and every Christian is a part thereof?

Ans. I believe, that unity in the Church of Christ, is desirable, and that there are not two Universal, visible, Churches, and that this Universal, visible, Church, is not limited within the circumference of any one sect, or way, or of any one Nation, but includes all that profess Godliness in Christ Jesus, and that call on his name in truth, in every place 1. Cor. 1. 2. yet I believe that this Universal, visible, Church (by reason of ignorant, and other occasions) are in various, divided apprehensions, about the matters and manners of worship through a agreeing in faith, by reason of which, they cannot as yet, see the way clear for communion with each other, in all the ordinances of Christ, as exercised in a rightly constituted Church.

Query. 3. Do you not believe that it is Unlawful in any case whatsoever, to separate from it, and that to separate from the Universal Church, is visible to separate from Christ?

Ans. I do believe, that to separate from the Universal visible Church of Christ, must flow from ignorance, or pride, or both; and is dangerous, and that

that who so doth it, do visibly seperate from Christ but to seperate from the Synagogues of Satan, and those that say they are a Church, and part of the Universal Church when they are not, but do lyce, is no sin against the Lord, but the duty of every sincere Christian.

Query. 4. Do you not believe, that to give a bill of divorce, to the Universal Church, or to many but red parts of it, or to any one part of it, and to declare that they are none of the Church of Christ, is not great arrogancy, and injury to men and to Christ him self?

Ans. I do so believe, and I do likewise believe, that it is as high a peice of arrogancy, to thrust a people upon the Lord as his Church when they are not, but the Synagogue of Satan, and as great a wrong to Christ, and a greater wrong to men then the other, for it deludes the poor blind Christian (yet antichristian) World, with the name, without the nature, of Christianity, to their eternallruine were it not for that probably, and in a way of reason, they might be more likely to be converted to the Lord in truth, who must be accountable to the Lord for it in the end, he knoweth, see Jer. 6. 14. 15.

5. Query. dare you say before God, let me have no part in any of the prayers, if all these Churches on earth, that use liturgies as culpable asours? because, I will have no Communion with them, d.e. you set so light by your part in their prayers.

Ans. I think this is a use'ess and need'ess question, they are strangers to me, I am not ab'e to fix where th' Church is in all its parts. But however, I respect not the prayers of any true Christians nor of any part of the Universal Church of Christ, as for the liturgies you talk of, I meddle not with the New Testament Church in the primitive institution were strangers to it, and so am I, that because our Lord made a forme of prayer, as the doctrine and rule for his disciples, therefore men may make forme one for another, though they be not Christ, is yet a riddle to me, when the scripture saith we know not what to pray for as we ought, but the spirit helpeth our infirmities &c. Rom 8. 26. not only we know not how, but what to pray for it helpeth not only in the manner, with sighs, and groans &c. but in the matter, for we know not what to pray for &c.

Qu. Whether th' he that make prayers for others doe not put themselves in the room of the spirit, and so become th' their Idol? and whether it would not be much likelier to do service to the souls of all, in a state of nature, to let them to know that all though on some account its the duty of all to pray, and to worship God, yet that none can do it acceptably on a new covenant account but believers, and that true believers have the spirit of Christ, if any man have not the spirit of Christ he is none of his. Rom. 8. 9. and that the spirit of Christ is a spirit of prayer w/ etc ever i. is that we might teach people to be Christians

first, and then to pray in this manner, by the spirit of Christ whether this is not more like the Gospell, the which is the ministration of the spirit, than to make liturgies, and forms of prayer to keep people in ignorance, and blindness, and so to be without God and Christ in the world, and strangers to the spirit of prayer; but I pass this, I know Mr. Baxter is large about liturgies and forms of prayers, I am perswaded he pleads not for himself in the matter, but his is not that I intended therefore to return, I have read, and believe the truth thereof that God hath his people in Babylon, and so there must be a ministry, or means, to beget them to the faith, for God hath not limited himself on that account, but worketh in what way he plemeth, but still by his word, that though I need not the prayers of any of the assemblies that say they are Jews &c are not yet if there be any of the true seed among them I reject neither them nor their prayers.

6. Query. if you travell to a bassa, Armenia, greece or any Christian Country, where their worship is of Idolatry, or substantially wicked now, they forcing the people to any false Quakers, subscriptions, or other acknowledgment, would you refuse all communion with them, and all publick worship of God? or would you not rather joy in worship them, then there be no Church at all.

Ans. that is a question hard for me to answer, till I have occasion to travell into those parts of the world, that I may know their manners, but verily, I think, if what you say be true page 324. those Eastern parts of the world, do so much exceed the western parts in ignorance, and wickedness I should not touch with them in their worships, I think I cou'd (and with as much ground) joy in worship with the Turks as with the profane and ungodly generation of pretended and professed Christians.

7. Query. when you enter into the Lords days, that now all the Christian world are congregated, and are calling upon God, and praising him in the name of our Christ, and in the profession of one faith, dare you think of being a body separeate from them all, and can you think that Christ disowneth them all save you?

Ans. no such thoughts enter into me, I believe that in every nation he that feareth God, and worketh righteousness is accepted, yet I do believe, that in many nations, are horrid abominations pretended to be offered to God in the name of Christ, that are not accepted, Pto. 28. 9. Es. 50. 16. 17.

8. Query. can you think it agreeable to the gracious nature, and design, and effects, of Jesus Christ, to cast off, and condemn so many hundred parts of the Church Universal, and accept but of one part only which you joyntly will judge by his actions and expressions in scripture.

Ans. I never yet confined the Church of Christ into so narrow a compass as to those of mine own opinion and practice, though I judge it to be the duty of all Christians to worship, and serve the Lord in his Church, according to his

his own appointment) edib; lies a that those that are bold, and do build on the right foundation, are safe; though you may, (and I fear must you) build much and many things, that must be broken and they suffer loss.

9. Query. if there were but ten persons of your mind in all the world, woul'd you believe that God would save none but those ten? or accept the worship of no more? or that it was lawfull to have Communion with none but those ten? if not, how can you think it in these scriptures? Now I will shew by the word of God.

Ans. if there were but ten persons in the world of my mind, I am not bound to believe that God would save all of them, or any of them, for being of my mind, unless they were sincerely godly according to the Gospell, neither do I believe but that he hath done, and will save, many that are not of my mind, if they be sincerely godly according to the Gospell, and that in every nation he that feareth God, and worketh righteously shall be accepted, though they be not in all things of my mind, and thus God accepteth us according to what they have, and not according to what they have not. 2 Cor. 8. 11. 25. No matter of fellowship is included in my answere to the next Query.

10. Query. can you prove that Christ doth separate from all the Christians in the world, that you reproue from? or that they have no visible Communion with him? or that he taketh them for no Church? and dismissest the administration of all the ministers in the world which you do stow? or that it is safe to suppose where Christ doth not separate and to begin from his house whichever there abideth? and to condemn those whom he condemneth? nor commandest you so safe or so condemn.

Ans. the substance of this question hath been often repeated in the other questions especially in cl. 3. and 4. yet this I shall futher say. 1. That I separate from no Christian in the world as such, nor from any Church of Christ as such. But if I separate from any that are Christians indeed, it is not as they are Christians but because they haue their Communion in a false stated Church, both for manner and matter, and its their sin that they do not seper, are with me, 2. Tim. 3. 5. Rev. 28. 4. whether Christ doth seperate from us? or they have no Communion with him &c. is not materiall to me, what the Lord may do for his people in their darkness, and ignorance is unknown to me, but this I understand, that though God hath set us our duty, and we are bound to the performance of it when knowne to us, yet himselfe is at liberty to work how and where he pleaseth, he hath a people in Babylon, and doubtless he had a way to beget them there, and is with them, and gives them fellowship, and accepteth their sincerity in service, and yet no thank to the false worshipers, or worshipers, nor no reue for mortalitie there, because some godly are there, but its my duty to seperate being instructed of the Lord therin, the aby to call them to their duty likewise the people of God haue gotten their S. i. ed. Houses in Babylon and were loath to come forth, to go to S. m. about the work.

of the world, they had rather bide in Babylon till, said sooth, went out before others, and some that be called hard upon, before they would move. Hag. 1. 24. and truly God seemeth to speak much in the matter of pleasant, the beginnings of separation was contemptible, even to many, if not most of the godly, they had glorified their Sealed House in Babylon, loath to come forth and therefore strongly pleaded for her, but now as Israel out of Egypt they are thrust out all at once, and the true Church will I believe appear, more and more, looking for her the morning, Cant. 6. 10; very terrible is the false Church, and though she hatcheth among the poor, yet shall she be at the wings of a dove, covered with silver, and her feathers of gold, 1. 8. v. 3; Mr. Buxton would keep her in the darkness, in Babylon, among the poor still, but God hath another work to effect in the world.

And as for separating from Churches, and Ministers, that are such, and Christ disowning & of them, we are to distinguish in the manner of the Lords evening, and disowning of Churches, i. e. in their evening aside from the right rule, to their own invention, in any administrations, and ordinances in the Church, in that the Lord disowns them, and by his word reproves them and in that if the Lord hath taught me, I must reprove them, and if they repent not, disown them, so far as the Lord disowns them. i. e. in their wrong administrations, &c. I must have fellowship with them in their sin, yet if it appear that godliness and holiness is the design of such a people and that their miscarriage is in the understanding and judgement, want of light, rather than in the will and affections, if I separate, I do not separate from them as no Church of Christ, or no part of his Universal Church, but as a disorderly Church, with whom I cannot have personall locall communion without guilt, and if this order should not be kept up among the Churches, to withdraw, or separate from sinning or erring Church, there wold be no way left to do a sinning Church, in case of obstinacy, or to keep the whole from the defilements that some might fall into, and to the Churches being not under the care and reprove of each other, would be in worse condition then the members of the particular Churches, who are under the care of the Church, so that I separate from them as disorderly, waiting for a reformation, neither do I judge, that God may, or must leave them, in all their Ministeriations that are right, till they grow willing in that which is wrong.

And to what Mr. Buxton saith further page 267. 268. in answer to an objection, that the Church of Christ is a little flock, and not to be estimated by number, &c. though he generally wrong and (I suppose) speaketh falsely of the separated people, as if they absolutely separated from all Churches and Saints, unless such as are of their own way, I know none that hold to the head

Christ

Christ that doth so, and in this mistake he hath spent much of his time in his book, to discover, and to reprove that which is not, but be farr further, that those who believe the Church to be so little, may come to believe the Gospell to be but a fable, and that for his part, if he believed that the Church of Christ were no more then all the seperates on earth, it would make the work of faith more difficult, for as he is no King, that hath no Kingdom, so is he next to no King, whose Kingdom is next to none, and if you take from him a little too of these cotages, I mean the seperated Churches only, it is but a little addition to your treason, to take the rest, and to crucifie Christ aleso, and to write over him in dirision, ~~His~~ title of a King &c.

Ans. to this I say as before, he supposeith that which is not, sets up a shadow of his own invention, thereby as he thinks, to strik through the seperated people.

But do he in good earnest strengthen his faith in Christ so much in the multitude of the professors in the Christian world? and do he believe that the honour of Christ's Kingdom do so much consist in multitude? is it not more likely to destroy or hinder faith, when men shall hear of a holy King, that loveth, and commandeth holiness, a King whose name and fame doth ring in the world for holiness, and his Church and Kingdom for holy people, when they are made up of the vilest, and his Kingdom to be worse and more unholy then the Kingdom of Mahomet, is not this the way to make the blind world suspect that there is no truth in all the report of the Gospell, about this holy King? and was it multitude that prevealed to draw people to the credence of the Gospell in the primitive times? when a few mean persons only owned and cleaved to him, surely Mr. Bawer cannot be so ignorant and unbelieveing, as that the profession of a multitude of profane and ungodly persons should strengthen his faith in the Gospell and Kingdom of Christ, neither can the fewness of the true subjects of Christ be to dishonourable unto him as is imagined, his flock being a little flock.

Querry. Which in a way of reason, as well as religion, is like'y to be most honourable to Christ our holy King, to have a few holy honourable subjects, that with purpose of hearte cleave to him, obey and serve him, or a multitude of rude, profane, ungodly, and dishonourable subjects, such as are a leandrell to earthly Kings, what do Mr. Bawer in this, but dishonourab'ly present Christ as the best of Governors by his subjects, and see in the way he thinks so honourable him, cast contempt upon him. Ps. 12. 8. I be wicked no man every side, when viles men are exalted, therefore surely 'tis no treason against our Lord and King, to desire and indeavour to have his Kingdom truly, though but a little one, a little flock, yet a little one shall become a thousand, and a small one a strong Nation, the Lord will hasten it in his time. 2nd. 22. But let us not hasten it farther,

and before his time, least we call reproach upon him, in stead of honour, as he let us consider yet again in page 145 the Kingdom of Mr. Baxter is, and how much is may aduersitie faith, and to the honour of Christ, for so he doth in the matter, he is now gone over the two blocks in this way before mentioned, and hath gotten the whole Romane fraternitie to make up the number, he saith page 81, that we se penaltie not from Rome, as the Universal Church, for that it was not indeed as part of the Universal Church, for so we hold Communion with those schadare Christians both as a true worshiping congregation for they consist of many aboue and congregations, which we had never locall communion with, and as true worshiping congregations in specie, we still hold communion with them in mind, so far as they are such indeed but in two sences we separate from them, 1. as a papall Catholick Church, because in that sence they are no Church of Christ, but a pack of Rebells.

2. As a particular congregation in specie, which have mixed Gods worship with false Doctrines, and dangerous bread worship, and other unlawful things &c, and thus we disown them only as neighbour Churches, that never were their lawfull subjects, but bear out Testimony against their sin, and our forefathers, who were members of their Churches departed to save themselves, from their iniquities, and because they were refused by themselves, unless they would lie and forswear, and be idolatres, and communicate with them in their sin, nor would they then, nor will they to this day, admit any into their particular Churches, who will not first come into their pretended universal Church, which is no Church, and worship none, if this answer seem not plain and full to you, it is because you understand not Christian sence and reason, Page 83. 84. Here note Mr. Baxter reportes from Rome only in two sences, 1. as papall and Universal, 2. as mixing Gods worship with false doctrine and idolatry &c, as particular congregations, and yet owns them for true worshiping congregations in specie, and so we still hold communion with them in mind, so that on this account v. z. as particular congregation, even, in the many thousands of them, even all the papall rour Mr. Baxter owes in specie, to be true worshiping congregations and to have communion with them in mind, and if he hath communion with them in mind, being absent from them, why he should not have fellowship with them personally, and locally, if occasion serve, and they would admit it, according to his principle, I know not, now let the judicious judge, how fare Mr. Baxter is from Rome and what a holy Kingdom he hath for the Lord, I suppose there be many of the National, Parochial, Ministers at this day, of another mind.

But if Mr. Baxter do indeed separate from the particular Romish congregations, for false doctrine and Idolatry &c though in his esteem true worshiping congregations, why may not we without offence, separate from other particular

ticular Congregation, for the same or the like scandals where is an impossibility of Communion on the same terms as minded by him in the substance i. e. without contracting guilt of sin upon our selves.

But let us a little consider his Christian serues and reason, for my part I must confess my ignorance, I am a stranger to it, for the Church of Rome in its compaction to the Pope as head, and as Universall to be a pack of Rebels no Church and was then none, the plague of the Church as he saith, in his discription of the Catholick Church pag. 121 yet the self same in its distinct Congregations, to be true worshiping Congregations with whom in mind he hath fellowship. And that they are false worshipers Idolaters, and such as with whom there can be no Communion (in this kind of worship) unless we will lye, and forswear, and be Idolatrous &c. and yet to be true worshiping Congregations, it seems strange Christian reason to me, and such an absurd ministry as I cannot understand, how any persons should be a pack of Rebels to their prince, and yet at the same time a pack of good Subjects how persons should be a pack of theives, and yet at the same time to be a pack of true men, so to be a pack of Rebels to Christ, no Church, and worse then none, the plague of the Church, in its compaction under the Pope, or as Papal, and as perticular congregations, have mixed Gods worship with false doctrine, and Idolatrous bread worship and other unlawfull things, and yet in specie, to be true worshiping Congregations, and part of the Universall Church I must leave to them that excell to understand, and with these it is, Mr. Baxter hath fellowship, as he can have with the purest Churches at a distance from them, so that as to himself, he hath equalized the Romish Churches, as to fellowship, with all other Christian Churches, and is indeed in Communion in his mind with the Romish Churches, although he confesseth that our Fore-fathers could not, nor probably may he, have actuall fellowship with them, unless they would lye, and forswear and be Idolatrous.

And whereas Mr. Baxter, envyeth so much at seperation as if that were, the great provoking, and damning sin of this generation and as it he were, raised up in the spirit and power of love above all other men, to a mule and affright (with the name of seperation from the Universal Church) all sincere hearts and people to communion and fellowship with Belial, wher I may say (take Churches in the largest sence) as Mr. Baxter doth) that there are scarcely any bearing the name of Christian Churches in the world, but are seperates, all the Romish are seperates from the Papists, what ever Mr. Baxter dreameth and the Papists seperata from the Protestants, so far that they hang, and burn one another, the Eastern Churches seperate from the Western, the Calvinists, and hugonists in France, from the Papists and that from their perticular Churches, and all these are lawing, and in law.

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Without all humane power to provoke them to it, or couragence them in it, and on that account, come near, to the rule in their constitution.

For the church, and Churches of Christ, are, and must be, a seperated people, not by humane power, but by the word and spirit of Christ their King, however they may be mingled with hypocrites, and reproached by enemies.

In a word to end this, whereas Mr. Baxter thinks, some are enemies and traitors to Christ, in making his Church and Kingdom too little (which probably many doth), let whether Mr. Baxter can be less then a usurper on Christ, to make his spirituall Church and Kingdom which is not of this World, to be so large, and bad as he hath made it, scarce fit for the great Turk, or Tartar, to rule a Kingdom of enemies and Rebels to Christ, Idolaters, persecutors of the true Church, adulterers, Harlots, Thieves, Drunkards, Revelors, &c. a Kingdom made up for Christ, that any sober Prince might blush to have such Subjects, and that which would make him a reproach among the civill Neighbour Nations.

And now to conclude, I shall more particularly, and distinctly, propose some few questions to Mr. Baxter above the whole matter.

2. Query. Whether you do seriously, and in good earnest, think that it is an honour to Christ to have such a Kingdom put upon him, as you have been pleading for, i. e. his holy Kingdom his holy Temple or Church? 1 Cor. 3. 17, for the Temple of God is holy which Temple ye are; that Kingdom, and Church that is to be so compacted and framed together by the builder, as that it may grow up into an holy Temple in the Lord, this is the visible Church of Christ, and whether it would not be clear and safe to keep the distinction, and honourable to Christ to do, that his ruling, providential Kingdom is over all, Ps. 103. 19. and his spirituall Kingdom, in and over his people, his Church, Rev. 15. 3. and thus the Kingdom of Christ is the largest for Subjects in the first sense, and the best, most holy, and spirituall in the second sense, and so ~~the~~ need, to jumble up world and Church together, on supposition to honour him in multitude of members and largeness of Kingdom when he hath opened a way himself for his honour upon that account.

2. Query. whether you do groundedly think, that your self and those you plead for, are so far, and free from Babylon, as you pretend unto? and whether, the word Babylon do only import some one place or people, as is usually understood to be the Church of Rome as Papal? or whether Babylon do not signify confusion from the confusion of the language? Gen. 11, and whether confusion is in members and worships in a Church do not render it to be no Babylon? 1 Cor. 14. 35. and whether any of us all, be so far from Babylon as could and should be desired? for my part I am perswaded, that the best, and most reformat-

reformed Congregations have brought away so much of Babylon with them, that there is daily need of purging, and reforming both in doctrine, manners, and discipline.

Query. 3. Whether you do in good earnest, think, there is no world in the scripture sense, in all that which is called the christian world? world understood as it is express, and in this case must be understood as distinct from the Church, 1. John 5. 13. and we know that we are of God, and the whole world lieth in wickedness, whether you think there is no part of the Christian world of men, dyeth in wickedness? and so are truly of the world, and whether the Christian Church should not be such as are converted and called out of this world? as, John 15. 19. what a wonderfull holy England, holy France, holy Spain, and all the rest of the Nations called Christian, is no world, but all Church, no men of the world which have their portion in this life, Ps. 17. 9. surely if God bring us once to a greater distance from the world to himself we shall be able to see clearer, and to distinguish better between the Church and the world, the Kingdom of Satan and of darkness, and the Kingdom of Light, and the Son of Gods love.

Query. 4. Whether you do believe, that the great design of God and Christ in the death of his Son, and the Ministeration of this glad tidings to men, was indeed to call in poor sinners to God effectually that they might be saved? or to bring them into the Church without grace, and make them hypocrites, that they might be damned? if not that, but the first; whether you can possibly think, you honour Christ, in pleading for such a Church, so exceeding cross to his gracious Gospells design.

2. Whether it be not a matter of highest prejudice to the souls of sinners, to make them a Church, and plead for their right, on that account, and so deceive them, with the name of Christian, and Church thereby laying their Christianity, and Church membership as a block in their way of their conversion, and whether they may not have cause to curse the Authors of this design, when it will be to late for help?

Ans. We preach conversion to them, and let them know that it is not their external professed Christianity, that will save them but we indeed a soul conversion to the Lord, therefore if they repeat now their damnation will be of themselves.

Ans. There is something indeed in what you say, yet this will not reach the case, nor cure the wound, nor keep the Authors of this practice guiltless in this matter.

1. To make members of the Universall Church, by baptism without faith or repentance, and so call them Christians, and a Church yet must preach the Doctrine of conversion to them, as to a people without God, contrary to the

rule and reason of the new covenant Ministerions who hath ordered the Doctrine of conversion for the world, and of building for the Church.

2. nor can you easily or ~~rationally~~ persuade Christians, Church members, out of their Christianity, that all their baptism and profession is nothing, and that in all you have done for them before, was but to make them Hypocrites your work now if any that is effectuall, is to unchristian, Christians, and let them know they must be damned unless they begin all a new and look after the right foundation, which how hardly this is like to be accomplished in way of reason, may be easily judged, and is experienced daily even the most profane, we are Christians already say they, and what need any more.

And further according to your own principle, wicked and ungodly Ministers may become pastors of such Churches, that are as much strangers to conversion as the people, and need not only to be Un-Ministered, but Un-Christianized. Then where will be the preaching of conversion to such souls, so that woe is the case of the poor world, thus deluded.

3. Query. Whether you were real in what you propounded in those necessary things, that intitles to Baptism and Church Communion? if so, how you can possibly plead for your infant Baptism where can be no one of these things to intitle them to it, and how you could possibly use your hand and Pen at the rate, and so defray my yow do, in your Book against a people for practising according to what your selfe my selfe confess to be right? and as I remember, you once conieser the sober Anabaptist, to be hearest the rule, in the reception of Members by Baptism.

Whether you are not cautious, that there is no rule in the New Covenant for any but protestant believers to be baptised, and that infant Sprinkling is not only contrary to the rule, but to the reason of the New Covenant, the rule the Lord hath given, and this his law that believers must be baptised, and that is enough. And this affirmative command carryeth the negative in it, and forbids all, except believers, but the reason of this Law we have likewise, in as much as the new Covenant moves not the natural, but the spiritual seed of Abraham as the old Covenant owned the natural seed, and therefore as that seed were the Church, and ~~the~~ the ordinances of that Covenant, so now the Church of the new Covenant must be the spiritual seed, Gal. 3. 29. Rom. 4. 12. and they only are to partake of the ordinances, privileges, and benefits of the new Covenant, though, it is true, they may some of them be Hypocrites, that will be their sin and losse the Church shou'd be all true believers as hath been before mentioned, and Hypocrites must give an account for their being there.

6. Query Whether, 1 Cor. 12. 13. with Act. 19. and 1 Cor. 3. 16. Rightly understood will not tend much to clear this matter, 1 Cor. 12. 13. for by the spirit

spirit are we all Baptised into one body &c. The Apostle here speaks of the Universal Visible Church, for all his Epistles, were to the Visible Church; and that they were by one spirit, baptised into one body, he speaks as it were ~~was~~, but should judge of them all. That they were come ~~but~~ ever as to believe, so to be baptised, by that one spirit of Christ for he tells the Church Rom. 8. 9. That if any man have not the spirit of Christ he is none of his. So that by that one spirit, it must in Charity be Judged, that all that come into the Church, are wrought to it and brought over to obey the Lord in baptism, and so by one spirit are baptised into one body. Whether we may not safely infer from hence that persons that are strangers to this one spirit are in capable ordinarily to be otherwise, can rightly be baptised into that one body of Christ! And whether where it's palpably plain, this great ingredient, or efficient working cause is absent, such persons ought not to be baptised again? according to Acts 19. 2. 5. Where the ~~not~~ having so much as heard whether there be any holy spirit, is rended as the ~~case~~ of being baptised again.

And whether 2 Cor. 5. 16. rightly understood, hath not much in it to clear the matter? henceforth know we no man after the flesh, ye though we have known Christ after the flesh, yet now henceforth know we him no more, whether this text do not tend to distinguish between the knowledge of the old and new covenant? the old covenant knew and owned the fleshly seed, and so knew after the flesh, but so we, are in a Church relation, now to know no man, but men in Christ, after the spirit, viz. and this is or should be the visible Church of Christ. Ro. 9. 8. and the fleshly seed had fleshly thoughts of Christ i. e. that he should come to save none but the fleshly seed, the old covenant Church, but he is to be known so no more, Acts 11. 1. 2. 3. 18. and 18. 21. 22.

But to draw to an end, I do believe the matter you plead for i. e. love, is in deed, as the apostle calls it, the band of perfection, or the perfect band, had you hit right as to the subjects of our love in a Church relation, you had done worthy but having missed there, you have missed the accomplishment of (as I hope I may say) your good intention for it is impossible to reconcile (in such a day of light) light and darkness, Christ and Belial, in such a relation as you plead for, I do abundantly cōfide with you, that want of love is very much the occasion of the differences among christians at this day, and that it is the concernment of those that profess to fear the Lord, to love Christians as such though of differing apprehensions to love all men, as men, even enemies sinners, with the love of pity and compassion, and be ready to do them good, and to do them no harm at all.

But as on a Church account, after the rule of the new covenant I shall fully give you my understanding, i according to both the rule and reason of the new covenant, the profession of repentance and faith in the scripture sense, and

and after that baptism is the visible orderly way of entering into the visible Church of Christ.

2. That the Scripture speaks of an apostacy, or departing from the faith, 2 Th. 2. 3. which I do understand to be, both in faith, and worship, which is generally understood to have been accomplished in the world for some hundred of years, and that this apostacy to be Universal to that no face of a visible Church according to the new and true rule of the Gospel could appear, but the invisible Church of worshipers of God in Spirit be preserved a long through this apostacy, Rev. 11. 1. 2. And that towards the latter end he calls his people to come forth, Rev. 18. 4. and a little beginning and entrance hath been for some time, by these instruments God hath raised in several generations, but he will work it higher, to the primitive pattern, now in as much as for many years, even since ~~Enthir & Companie of~~ others, the Church hath been in its travel from Babylon, and good men from time to time, have thought themselves to be come fully away, when alass they have brought so much of Babylon with them, that it is a hard matter to know, whether it be Babylon or the true Church, now in as much as this is the true state of the Church at this day, I do judge, the duty and concernment of all sober spirited Christians is, 1. not to sit down in the way, and think they are gotten out of Babylon before they are.

2. Not to fall foul, each with other in the way, but to walk in love, to be inquiring of, and helping one another forwards in the way. 1 Cor. 10. 56.

3. That in the way out for we are never come fully out, till we are come to the Primitive pattern, however some think that if they should come to the Primitive Pattern, it would bring them to the Primitive poverty, which I think indeed is one great temptation in this matter, but its much better for the Church to come to the primitive pattern in faith and order, though it brings us to the primitive poverty, and suffering in which we should be more like our Lord, and his servants then to keep to the pattern of Babylon, and partake of Babylon's ease, and dainties.) Let each sort of Christians according to their attainments in light, so walk and have their fellowship in the ordinances of Christ, not judging and censuring others that differ from them, or Un-Churching one another, but to account all whose design is for Christ, according to the Gospel, for the visible Church of Christ, this being done in the spirit of Christ, we might not only go mourning, but singing from Babylon to Sion, only take heed and beware,

1. Of running out of one Babylon into another that will leave you but a Daughter of Babylon still.

2. Take heed of sitting down by the way, before you are half way out, and think you have attained, saying as Peter and John, *Act. 17. 4.* It is good for us to be here, let us build tabernacles here. If I am not much mistaken this hath been the common failing of us all. But I shall conclude with *Isa. 8. 20.* To the Law and to the Testimony, if they speak not according to this rule it is because there is no light in them.

FINIS.

